

Jesus, Do You Care?

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- [0 : 0 0] Well, if we could, this morning, with the Lord's help, turn back to that portion of Scripture that we read. The Gospel according to Mark, chapter 4.
- Gospel according to Mark, chapter 4, and if we read again at verse 37. Mark 4, verse 37. And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling.
- But he was in the stern, asleep on the cushion. And they awoke him and said to him, Teacher, do you not care that we are perishing?
- Teacher, do you not care that we are perishing? It's often said that we live in a world of chaos.
- We live in a world of chaos. And we are surrounded by this chaos. All we have to do is put on the news, and we are confronted by the chaos in our world.
- [1 : 1 5] With the awful attacks of terrorism, Tunisia this week, France this week, other places throughout the world.
- There's wars against terrorism. There's the devastation of wars against terrorism. There's earthquakes that took place in Nepal. There's tensions escalating with Russia.
- There's economic instability with Greece. Migrants who are fleeing Africa from Libya and Egypt, fleeing into Europe in search of a better life.
- And some who are dying trying to get there. The world as we know it is in chaos. Absolute chaos.
- And then there is the chaos which is more close to home. With increasing poverty on the one hand. And increasing greed on the other.
- [2 : 1 3] And there are lives that are being destroyed by alcoholism and drug abuse and gambling. Where homes and families are being torn apart. And people are suffering throughout our nation and even throughout our own island.
- And for some there is chaos and confusion. There is disorder and there is disarray. And it doesn't matter how much makeup we use to try and hide all the blemishes.
- It doesn't matter how much plaster we use to cover up all the cracks. The fact is we live in a world of chaos. It doesn't matter how positive we can try and be.
- And how often we can run from our problems. We live in a world of chaos. And as many of you are fully aware.
- I don't need to tell you. That even our personal lives. At a moment's notice can be thrown into chaos. And maybe today my friend in your own experience.
- [3 : 1 3] Of what you're going through. Chaos is probably the word that would best describe how you feel. Because maybe what you're going through or how you feel today.
- Is not what you had planned. And your life has not turned out the way in which you thought it would. Because you weren't prepared for the chaos that has come upon your experience.

And it's the kind of chaos in which nothing makes sense. It's the kind of chaos in which nothing fits together. It's the kind of chaos in which it doesn't fit in your mind.

That everything seems to be slipping through your fingers. And you know it's out of your control. And when we look at our chaos we have to be honest. Because there's no point pretending that everything is going to be okay.

There's no point covering up the chaos and ignoring it and hoping that it will go away. There's no point. There's no point. But what Mark wants to ask us this morning.

[4 : 16] Is where do we go in our chaos? Where do we go in our chaos? Where do we go when we are broken? Where do we go when the world as we know it has turned upside down in a moment?

Where do we go when we are given bad news? Where do we go when illness comes? Where do we go when death breaks into our home? Where do we go when we are broken?

We might often be tempted to think that these things are too big for Jesus to deal with. And that our chaos is too much for him. We might be tempted to think that Jesus is unable to help.

But what Mark wants to remind us and reassure us of today is that this Jesus is able to do in us and for us. Far beyond our asking or our thinking.

Far beyond our asking. Because as we conclude this chapter in Mark chapter 4. And we enter into chapter 5. Mark has called us to listen to Jesus.

[5 : 50] To listen to Jesus the Son of God. He's called us to listen in chapter 4 by giving us all these parables. And Mark told us that the reason Jesus spoke in parables was that so people would hear and understand.

So Mark has called us to listen to Jesus through the preaching of the word. But now as we enter into chapter 5. Mark is calling us to listen to Jesus through all the events in our lives.

Because Mark is calling us to listen to Jesus speaking to us. Not only through the preaching of the word. But also through our personal lives. And as we conclude chapter 4 and enter into chapter 5.

Mark wants to show us that every person which Jesus meets in this section. Their lives are in chaos. Their lives are in chaos.

We have the disciples in a storm. We have a man possessed by demons. We have later on in the chapter in chapter 5. Which we'll look at next week. We have a woman with an issue of blood.

[6 : 58] And a 12 year old girl that dies. And this entire section is full of scenes of chaos. Where their lives have been turned upside down.

But what Mark wants to show us is that each and every one of them came to Jesus seeking help. And they came to Jesus all wanting to know.

Jesus, do you care? Jesus, do you care? And that's the question I'd like us to ask this morning.

Jesus, do you care about me? Jesus, do you care? And I'd like us to ask our question under three headings.

A people perishing. A person permitting. And a population pleading. A people perishing. A person permitting.

[7 : 59] And a population pleading. So if we look firstly at a people perishing. A people perishing. As we read in verse 37.

It says, A great windstorm arose. And the waves were breaking into the boat. So that the boat was already filling. But he was in the stern. Asleep on the cushion. And they awoke him and said to him.

Teacher, do you not care? That we are perishing. And so the last time we were looking at Mark's gospel. We left Jesus standing in the boat.

And he was using the boat as a pulpit. In order to preach to those on the shores of Capernaum. And as you know, Jesus was speaking to the multitudes in parables.

But after his sermon, Jesus summoned his disciples to cross over to the other side of the Sea of Galilee. And over the past few weeks, as we have been looking at Mark's gospel.

[8 : 57] The Sea of Galilee and the northern fishing town of Capernaum. They have played a significant role in the initial stages of Jesus' ministry. But now Jesus wants to head south.

He wants to go to the other side of the Sea of Galilee. And Jesus wants to go to this place called Gadara. Which was in the region of the Gerasenes.

But in order to get to their destination. Jesus and his disciples, they had to cross the Sea of Galilee. And as we mentioned before, the Sea of Galilee was this fresh water lake.

It was about 7 miles wide and 37 miles long. You could say that it is Loch Ness and Loch Lomond put together.

Which would be a substantial size of a loch. And so in order to get to their destination. Of going from Capernaum to Gadara. Jesus and his disciples, they travelled this 37 mile long distance.

[10 : 00] And having left the multitudes on the shores of Capernaum. And they began to make their journey. But it wasn't long until the first scene of chaos appeared.

When this windstorm suddenly arose. And caused the seas to rage. And beat against the little wooden boats that they were all travelling in. But just to try and picture the scene.

Because the Sea of Galilee. It was set in this beautiful surrounding of mountains. Mountains and hills surrounded the sea. And it said that when a windstorm blew up.

It would blow up from the south. Up from the south. Because there was a gap in the mountains. This in which the wind could funnel or channel up between the mountains.

And it seems amazing that such a small lake could be prone to such windstorms. Windstorms. But that's what the Sea of Galilee was known for. And when this windstorm blows up.

[10 : 59] It would be so fierce. And so violent. Because the wind would be contained within the mountains that surrounded it. And what's fascinating is that a storm of that nature would kick up at a moment's notice.

Without any prior warning. With the fierceness and the suddenness of this type of storm. It shows how frightening it was for those in the boats. Because amongst the disciples were experienced fishermen.

Peter, James, John, Andrew. They had spent their lives on the sea. They had been making their living from the Sea of Galilee. But even they were afraid.

They feared for their lives. And in the midst of the storm they were plunged into chaos and uncertainty. The uncertainty of their own future.

With the waves crashing against their little boat. And all the boat filling with water. And the waves coming over them. And the boat was rolling and rocking. And they were taking on water.

[12 : 00] And the boat was beginning to sink. And undoubtedly the disciples must have thought. We're going to drown. This is the end. This is it for us. We're not going to make it.

We're not going to make it to the other side. And all the time. Jesus is asleep on a pillow. In the stern of the boat.

All the time. But the disciples couldn't leave Jesus as the ship goes down. No, they awoke him with the question. Do you not care that we're perishing?

Do you not care? Do you not care about us, Jesus? Do you not care? Do you care about us at all? And it seems that Jesus' response says it all.

He just addresses the chaos. Straight away. And what's amazing is that Mark tells us that Jesus rebukes the wind. Then he speaks to the sea. He rebukes the wind, speaks to the sea and says, peace be still.

[13 : 04] The wind and the waves obeyed him. Straight away. And in that moment the creator who had spoken creation into being commanded his creation to be still.

But after the storm had changed into a calm, Jesus asks his disciples, why are you so fearful? How is it that you have no faith? And what a question to ask.

Why is he asking us that? Why are you so fearful? How is it that you have no faith? The disciples were afraid because they thought that they were going to drown. They thought that Jesus didn't care.

They thought that they were perishing. But the reason Jesus asked the question was not to highlight that they were perishing. The reason Jesus asked the question was to highlight to them his promise.

All his promises. Because Jesus had promised the disciples they would get to their destination. They would get to the other side.

[14 : 05] They would get to Gadara where they were going. And you know my friend, that's the promise we need to cling to. The promise that as disciples of Jesus, we will get to our destination.

We will get to our destination. Jesus never promised that the journey would be easy. He never promised to us that being a disciple of Jesus would excuse us from the storm.

He never promised us that being a follower of Jesus would mean that everything in life would be plain sailing. No, he never promised that. But he did guarantee that his disciples, he guaranteed them that they would be kept.

That they would be secure. That they would be safe. That they would arrive at their desired haven. And what Jesus wants to remind his disciples today in maybe the chaos and the uncertainty and the storms of their own life is that the greatest danger to them is not from without.

It's from within. The greatest danger is not from without. It's from within. The greatest danger is not the waves or the wind.

[15 : 25] The greatest danger is in the heart. Because like these disciples, we can question why. Why is this happening to me?

We can question why Jesus took us in this direction. Why has the Lord led me this way? Why did it have to be this way? Why did it have to happen this way?

And like these disciples, we can question why Jesus seemed to remain silent through it all. Why is he not speaking to us? Is he asleep?

Where is he when I need him? Where is he when my world is falling down around me? Where is Jesus? And maybe it caused us to question if Jesus cared.

If Jesus was interested in us. And if Jesus was concerned about us at all. But Jesus always gently reminds us.

[16 : 25] That the greatest danger is not from without. It's from within. Why are you so fearful? How is it that you have no faith? And you know the beauty and the glory of this passage of scripture is that when a disciple of Jesus doubts or questions of Jesus cares for them.

Jesus reminds them. Maybe in the midst of the storm. He's there all the time. He's there all the time.

He has it all under control. There's nothing out of his hand. But sometimes this Jesus, in our own experience, he doesn't take away the storm from without.

He doesn't take it away from us. But the wonder of this Jesus is that when we trust him, he's able to take away the storm from within. He's able to speak into our chaos with that soothing balm and say, Peace, be still.

Peace, be still. I'll hear what God the Lord will speak, said the psalmist. To his folk, he speaks peace.

[17 : 42] Perfect peace. Peace. Because it is the peace of God, says Paul, that passes all understanding. And you know, I love the words that we were just singing in Psalm 107.

They're words that call us to give thanks to the Lord for his love and his faithfulness and the promise that he will bring us to our destination. Because the psalmist said, the storm is changed into a calm at his command and will, so that the waves which raged before now quiet are and still.

Then are they glad, because at rest and quiet now they be. So to the haven he then brings, which they desired to see.

But what I always wonder, is that if you are not a disciple of Jesus, and you're not a follower of Jesus, and you experience a storm, where do you go?

Where do you go? Who do you turn to? How do you cope with chaos when it enters your experience? Because there are many that can try and calm the storm raging from without.

[19 : 07] There's only one who can calm the storm raging from within. Where do you go? Well, can I introduce you to the Prince of Peace?

Jesus Christ. There's no other like him. And every disciple of Jesus will agree. There is no better passion to trust than this Jesus.

Because he is one who cares. And he cares that without him, you are perishing. Without him, you are perishing. But the promise of the Bible is, is that if we believe in him, we will not perish, but have everlasting life.

A people perishing. A people perishing. But secondly, we see a person permitting. A person permitting. If we look at verse 9 in chapter 5.

Verse 9. And Jesus asked him, this is Legion, what is your name? And he replied, my name is Legion, for we are many. And he begged him earnestly not to send them out of the country.

[20 : 18] Now a great herd of pigs was feeding there on the hillside. And they begged him, saying, send us to the pigs, let us enter them. So he gave them permission. And the unclean spirits came out and entered the pigs.

And the herd, numbering about 2,000, rushed down the steep bank into the sea and were drowned in the sea. A person permitting. So having survived the storm on the Sea of Galilee, Jesus and his disciples, they now arrived at Gadara, which was this small fishing town on the south side of the Sea of Galilee, located in the region of the Gerasenes.

But with Jesus having left the multitudes of people on the shore of Capernaum, when he reached the other side of the Sea of Galilee, he was confronted by multitudes of demons.

And Jesus wasn't long on dry land when this certain man runs towards him and he falls down before him and he worships Jesus. And as soon as we are introduced to this man, it seems that Marcus is bringing us from one chaos into another.

He's calmed the violent storm of the sea. But now he's confronted with another storm inside this man. And Mark gives to us this quite detailed description of the man who was demon-possessed.

[21 : 40] And it's a sad story. Because here is a man who had made his home amongst the dead. He lived among all the tombs. He lived in the graveyard amongst all the dead people of the town.

And it's a thought that this man surrounded himself with death. That this man surrounded himself with a stench of death. Probably because he viewed himself as one of them.

The living dead. That's what they often referred to him as. The living dead. But Mark also tells us that he was a man who couldn't be tamed. He was out of control.

He couldn't be controlled. He had been bound with chains but he had broke free from them. And he'd often tried to be restrained but it was to no avail. He broke free.

And day and night he was in the mountains and round about the graveyard cutting himself with stones and screaming. This man was out of control.

[22 : 41] Not only a danger to himself but also a danger to others. And it's a sad story. Because the language which Mark uses to describe this man is that he's depicting this ferocious animal more than a human being.

But this man's life and experience up to that point it's going to change when he comes into contact with Jesus. Because when Jesus arrives this man who is untamable and out of control he runs towards Jesus and he falls down before him and he worships him.

He prostrates himself on the ground before Jesus in reverence and in worship. But what's frightening about this scene is that it's not the man who speaks.

It's the demons inside him. Because the devils they knew that they were in the presence of one who was superior to them. They knew that Jesus had authority over them.

They knew who Jesus was. They knew the identity of Jesus. The disciples the disciples didn't even know who Jesus fully was. They had seen his power and his authority in calming the storm.

[23 : 56] But it had left them doubting and questioning and asking at the end of chapter 4 who is this that the wind and the waves can obey him. But this demon possessed man he knew who Jesus was.

Because he cries with a loud voice what have I to do with you Jesus son of the most high God. The demons knew exactly who Jesus was.

They knew that Jesus was far superior to them. They knew that he was the son of God. The demons knew that Jesus had authority over them. They knew that he had the ability to torment them.

Because the demons they believe in God. That's what James tells us in his letter. He says do you believe in God? You do well.

Because even the demons believe. And they tremble. And neither their fear nor their faith can save them. And what's more is that the demons they believed in the reality of judgment and that one day they would be cast into hell.

[25 : 07] That's why they plead with Jesus I implore you by God do not torment me. They knew that Jesus had the authority to cast them into hell.

But instead of listening to their plea Jesus asks them a question. and it's very rare that Jesus asks a question. He asks what's your name?

Jesus wanted to know the identity of this man. He wanted to know how many demons had possessed him. And he says my name is Legion for we are many.

My name is Legion for we are many. And by his name alone we are given an insight into the grip and the possession which the demons had upon this man's life.

Because his name resembles the largest troop unit in the Roman army. 5,600 soldiers. That's a Legion.

[26 : 09] But what's interesting is that this Legion of Demons they don't challenge Jesus in any way. They just plead for mercy. they knew that the only alternative was mercy other than experiencing his wrath.

And the unclean spirits they request that they come out of this man and they enter into these pigs on the nearby hillside. And Jesus permits their request. Jesus commands them to come out of this man and go into the pigs on the hillside.

And suddenly they go into all the 2,000 pigs and they run violently down the hill and over the cliff into the sea and they drown. And we'll come back to that in a moment. But all this talk about demons, demon possession, unclean spirits, it seems quite alien to us.

And to some of us it might even seem far-fetched. Because we don't know what it was like for this man to be demon-possessed and we can't imagine what it was like to be possessed by a legion of demons.

And the Bible doesn't explain the psychology or the physiology of demon possession. And we have to admit that we know very little about demon possession. But the purpose of Mark recording this event is not to leave us wondering about what kind of demon possession that this man had and to what extent the devil had a hold of him.

[27 : 41] That's not Mark's intention. Mark's intention is always to point us to Jesus. Because this gospel it's all about Jesus.

As he said from his opening verse, this is the beginning of the gospel of Jesus Christ, the Son of God. Mark's sole purpose in this passage about legion is not to give us a discourse on demon possession.

It's to show us that Jesus is the one who has authority over Satan and authority over the power of darkness. Mark wants to create for us this contrast between Satan and Jesus, between evil and good, between darkness and light.

And what Mark wants us to understand is that if you are not converted, if you are not a Christian, if you are not saved, if you are not following Jesus, then you are under the power of darkness.

If you are not a disciple of Jesus, then you are like legion because you are bound by Satan, bound by him.

[28 : 58] Because the Bible says that the God of this world has blinded your mind, that's Satan. He's blinded you so that you do not believe in this glorious gospel.

And your condition is like that of legion. You're dead in sin. You're dead in trespasses and sins. And where was legion to be found?

But in the place of the dead, walking amongst all the tombs of this world. He had made his company with the dead, not the living.

And that's how the Bible describes us. When we're without Christ, when we're not a Christian, when we're not following Jesus, we're in the graveyard. Amongst the dead, the place of the dead, and what surrounds us is the stench of death.

Because we're walking according to the course of this world, according to the prince of the power of the air, that is the devil. And we're fulfilling the lusts of the flesh and the desires of the mind, and we are by nature children of wrath.

[30 : 06] And these aren't my words. I'm not making this up. This is the testimony of the Bible. This is God's definition of us.

That without Jesus Christ in our life, we are dead. Dead! And we might well ask the question, Jesus, do you care?

Jesus, do you care that we're dead in sin? Do you care that we're under the power of Satan and in darkness? Do you care that we're perishing?

Jesus, do you care? And you know, I love Ephesians 2. Ephesians chapter 2. You read it.

There are two words in that chapter that stand out. But God. But God. It tells us that without Jesus, we are dead in our sins, walking according to the course of this world.

[31 : 17] But God. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead, in trespasses and sins, he hath awakened us, he hath brought us from death, made us alive together with Christ.

By grace, he says, by grace, by grace, you have been saved through faith and that not of yourself. It is the gift of God. It is the gift of God.

It is the greatest gift that God, out of his love and mercy, would bring us from death to life. The wages of sin is death.

The free gift of God, eternal life, through Jesus Christ, our Lord. Everyone knows that it's rude to reject a gift, especially if it's free.

So, my friend, please, please, please, please, do not reject the gift of eternal life. Please, please, please.

[32 : 37] A people perishing, a person permitting, and a population pleading, a population pleading.

If you look at verse 13. So he gave them permission and the unclean spirits came out and entered the pigs. And the herd, numbering about two thousand, rushed down the steep bank into the sea and were drowned in the sea.

The herdsmen fled and told it in the city and in the country, and the people came to see what it was that had happened. And they came to Jesus and saw the demon-possessed man, the one who had had the legion sitting there, clothed in his right mind, and they were afraid.

And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Jesus to depart from their region.

The reception which Jesus received from the people of Gadara was not exactly what you would expect. Because the man who had been possessed by demons and lived among the graveyard of their community, the man who had been tormented and cut himself and was nothing but a scene of chaos.

[33 : 55] He was now sitting in his right mind, clothed. The man who had experienced a violent storm was now at peace and calm without and within.

But the reaction from the people of Gadara wasn't warm and forthcoming. It wasn't welcoming and full of thankfulness that the man who had been running riot in their region had been restored.

You would have thought that they would be delighted with Jesus. You would have thought that they would have praised Jesus. You would have thought that they would have fallen down and worshipped Jesus because of what had happened.

But instead they were afraid of him. Afraid of Jesus. Jesus bothered them. Jesus frightened them. And what's amazing is that they thought that Jesus caused more chaos than legion.

All they could see was that Jesus had caused chaos instead of preventing it. And in some sense the population of Gadara was asking Jesus, Jesus do you care?

[35 : 02] They were asking Jesus do you care? What about the pigs? What about the pigs? And it's a valid question. Why did Jesus permit unclean spirits to enter into the pigs?

Jesus, why did you do it? Did you know this would happen? Well, of course he did. Then why did he allow it to happen? Why did he permit this chaos?

Why did he permit this huge loss of life? Why did he permit them to lose their livelihood? Why? And the question everyone wants to ask Jesus is, why did Jesus destroy the pigs?

But my friend, that's the wrong question to ask. Because it assumes that Jesus was responsible for what happened. But he's not. It assumes that Jesus is to blame for what happened.

But he's not. Satan destroyed the pigs. Jesus healed the man who was demon possessed. And what we see here in the reaction to this pleading population and begging Jesus to go away, we see that that's the typical reaction towards God when something goes wrong.

[36 : 23] Because there are so many people that if anything goes wrong in their lives and chaos enters into their life and experience and their world is turned upside down or life is lost or illness comes or their world is turned upside down in a moment, they're often so quick to blame God and say that it's his fault.

It's all, he's responsible. He's to blame for all this. And for many people, God doesn't even exist until he is to blame for all the tragedies that happen in our chaotic world.

God, there's no denying that he permits it. He's sovereign. He permits the chaos. He permits the turmoil in our lives.

He permits the confusion. But he's not the cause of it. Sin and Satan are the cause of the chaos. But why doesn't God stop it?

Why doesn't God stop Satan? Why doesn't God stop the chaos? It's not yet time to stop it. I can't understand that.

[37 : 39] But there is a day coming when it will all end. But not yet. My friend, the chaos that is permitted in our lives is not to make us turn against God.

It's to make us turn to God. God. It's not to make us turn against God in anger and in hatred. It's to make us turn to God and seek comfort and help and strength from him because he is the only one who can give it.

Our reaction is not to blame God but to seek God. Our reaction to the chaos of our lives is not to tell Jesus, go away. I want nothing to do with you.

Our reaction in the midst of all our chaos is to be like legion and fall down before Jesus and worship him and acknowledge that he is the one who is able to help us.

It's to acknowledge that we are in utter dependence of him. And so they blamed Jesus for the death of the pigs.

[38 : 45] And it seems that the ministry of Jesus in the region of the Gerasenes had come to an end before it even began. Before it had even started. he sees that Satan has succeeded in it seems that Satan has succeeded in hindering the work of the gospel.

Because he stopped Jesus going any further from the shores of Gadara. And what's amazing is that the population of Gadara could cope with legion living near them.

They could cope with legion roaming around the graveyard. But they couldn't cope with Jesus. They couldn't cope with Jesus living near them. And Jesus being in their community.

They pleaded for him to go. Just go. Go. Go. So Jesus got back into his boat.

And he started to return home. And we might wonder was it a wasted journey? Was it a waste of time?

[39 : 54] Was it worth enduring the storm to be rejected? Was it worth all the chaos for this one soul to be saved? But you know that's like asking Jesus.

Was the storm of Calvary worth it? Was it worth enduring the wrath of God? Was it worth suffering for sinners? Was it worth being crucified?

Was it worth dying of death? Was it worth it? Was it a waste of time? Was it worth all the chaos for souls to be saved? Yes.

And more than that, it was a joy. The joy that was set before him. He endured the cross. God my friend, don't plead that Jesus will leave you.

Don't plead that Jesus will go away. Plead that Jesus will save you. Plead that Jesus will bring you from death to life. Plead that Jesus will bring you from darkness to light.

[41 : 00] Plead that Jesus will calm the storm in your life. Plead that Jesus will be Lord over your life. so that you'll be able to see as Legion did.

Go home to your friends. Tell them of what great things the Lord has done for you and how he has had compassion on you.

Go home. What are you going to say when you go home today? What are you going to say when you go to work tomorrow?

I hope that you'll be able to say Jesus cares about me. Jesus cares about me. May the Lord bless these thoughts to us.

Let us pray. O Lord our gracious God, we marvel at thy compassion towards us. we marvel Lord that even in the storms of life, Lord, one who is still with us.

[42 : 10] O Lord, bless us we plead. Help us to see thee and help us to know that thou art one who has promised never to leave us and never to forsake us. Encourage us, we pray.

Bless us in this day, the Sabbath day, a day of rest. Help us, Lord, to rest in thee to wait patiently upon thee. Go before us, we pray, and guide us and keep us for Jesus' sake.

Amen. We shall conclude by singing in Psalm 145, the second version of the psalm on page 444.

Psalm 145, second version of the psalm, from verse 8 down to the verse marked 14. The Lord our God is gracious, compassionate is he also, in mercy he is plenteous, but unto wrath and anger slow.

Good unto all men is the Lord, or all his works his mercy is. Thy works all praise to thee afford, thy saints O Lord thy name shall bless. Down to the verse marked 14 of Psalm 145, to God's place.

[43 : 35] The Lord our God is gracious, compassionate is he also.

In mercy he is plentious, but unto wrath and anger slow.

Good unto all men is the Lord for all his works his mercy is.

Thy works all praise to thee afford, thy saints, O Lord, thy name shall bless.

The glory shall and of thy shall lay and of thy power tell.

[44 : 48] That soul and sons his teeth may know his kingdom's grace but thine shall.

Thy kingdom hath not end at all, it doth through ages all remain.

The Lord of old death all that fall, the cast and raise up again.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.